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EASTER.

By Rev. E. L. H. Thomas, B.A.

THE first verse of John Keble's familiar and beautiful hymn suggests thoughts strikingly applicable to Easter, the morning of Christianity,

"New every morning is the love
Our wakening and uprising prove;
Through sleep and darkness safely brought,
Restored to life and power and thought."

Instead of speaking of Easter as the morning of Christianity, though that is indeed true, it would perhaps be truer to say that Christianity made religion a morning experience in the soul, as the morning is the spring of the day, an abiding Easter. To what reality does Easter correspond in our soul and its experiences, to what reality would a perpetual morning correspond in our experience? For, after all, a time comes when we want to set aside for a while all conventional associations of thought about the meaning of certain words and seasons, and see if there is, or can be, anything in us which answers to something in Jesus and his experiences.

"Through sleep and darkness safely brought,
Restored to life and power and thought."

As sure as the light of morning effects this daily miracle, this daily wonder of restoring the soul, that is, gives it consciousness of its *stores* of life and power and thought, so the light of Christian love, shining into the soul sleeping in the darkness of worldly influences, restores the soul to newness of spiritual life, power and thought, that is, gives it consciousness of its *stores* of unexpended, unwasted, undiminished life and power and thought. It is obvious that Christianity could never have been the force it is, had not men discovered that it revealed the true meaning of the *restored* soul. It meant redemption in the purest meaning of the word. It meant giving it back to its true owner. As St. Augustine expressed it in that striking address to God, "Thou hast made us for Thyself." And so long as the soul came into no direct communion with God, it was as one sold to slavery, living indeed and labouring indeed, but living without joy and labouring without hope.

Jesus found men sold into the slavery of the world in its most subtle form. They were looking for redemption through social amelioration, they were looking for redemption at the hands of the very power that had enslaved them and was enslaving them. He found how full of hate, hate of the life they led, and how full of pessimism, the fruit of such hate, men's souls were. What he did was to bid men redeem themselves by simply *turning* (being converted people call it) and going to their true owner; to serve him for love, instead of serving the world for hate, that is, under compulsion and tyranny. Serving Him for love would teach them to serve each other for love, and lo! the social amelioration for which they pined and fought and hated men, would be in their midst.

That they were able to put themselves in this attitude of loving service to *Jesus* is no wonder, and that in him or through him they should learn to see the Father—their true owner as against the enslaving owner, the world—was but natural. So long had men's relationships to God been a *mediatorial* relationship, dependent upon the intervention of the priest to arrange for the estimation of their sins and the amount of sacrifice that would *redeem* them from the penalty of that owner's wrath and vengeance, that it seemed needful to have some mediator even to bring men into the new ownership expressed in the relation of Fatherhood and sonship. They had to escape indeed from a *double* slavery: first of the sacrificial system which made God strangely unknown to them; and then of the social hope, or Messianic Expectation, which made God a kind of distant King with a powerful vice-gerent acting for Him. It was not God in either case that men were concerned about. In the one case they looked for an *easy conscience* by means of sacrifices, and in the other case they looked for *easy circumstances* by means of a powerful regent who would overthrow the cruel and the greedy, and bring in a reign of peace, and a just distribution of wealth. At first men did not realize the stupendous nature of Christ's work, God's Anointed indeed. As soon as they realized that the life of Jesus was powerful and loving *because* he thought of God and spoke to Him and loved Him and served Him, and *because* God, and God alone, and not *sacrifices* and *social upheaval* was his concern, they began to understand the meaning of redemption and salvation. They awoke from sleep and darkness, from spiritual deadness and social despair, and Christ shone upon them. They saw him in the light of his own appeals to them, and the same light of heavenly love that had made eternal morning in the heart of Jesus, sprang up in their hearts too, and the great miracle of the resurrection of *a new life* of love and service and joy, *the new life* of Christianity sprang up in their hearts. The *idea* of Christianity *dawned* upon them. It was the morning of Christianity, and they recognized in the language of St. Paul that a new Era, marking *a new relationship* of men to God and the world had begun, and that Jesus was the first-born of many brethren giving them the power to become new creatures, sons of God, heirs and joint-heirs with Christ of the depths of the riches of the knowledge and wisdom and love of God. And men received the light of the knowledge of the glory of God in the face of Jesus Christ. And in this new relationship the redeemed shall walk, and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. Songs of everlasting joy—that is the note of Easter, of the morning of Christianity, of the power that made of religion a morning experience in the soul for evermore.

THE ROOT OF SOCIALISM.

By Rev. S. H. Mellone, M.A., D.Sc.

It has been said, and quite truly said, that the name "Socialism," is like the names "Religion" or "Christianity" in this way—that it stands for a large number of very different things. Instead of attempting to describe even a few of the different kinds of Socialism, let us fix on the one thing which they all have in common.

All Socialism means an extension of government action, government ownership, government control. The government being made as representative of the people as possible, its powers of ownership and control are to be indefinitely extended. How far extended, and by what means—these are the points in which different schools of Socialism differ. Any scheme for extending State ownership and control may be described as "Socialistic," provided you do not use that word merely as a term of abuse.

Hence your attitude to Socialism depends on a few simple principles. You cannot argue with any profit about Socialism in general; this may mean anything. You must insist on getting at some particular Socialistic scheme, and discuss that scheme on its merits. And your attitude to it will depend upon your answers to such questions as the following:

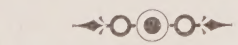
Do you realise the number and variety of Socialistic schemes which are in legal operation amongst us, and the vast part they play in our national life? To mention only three of the largest, out of many: the whole Post Office and Telegraph system in England is socialistic; so is the Post Office Savings Bank, with its various schemes of annuities and investment; so is the whole Poor Law and Workhouse system. How far can this kind of thing be carried? Would it be possible for the State to acquire and work the Railways? Would it be possible for the State to acquire the Land, and be the universal landlord? If it is possible, would it be desirable?

Extreme Socialism goes, of course, a great deal further than these proposals go. But, whether extreme or moderate, the principle at issue is always the same: the possibility and desirability of some scheme of State action.

Now there is not the least doubt that the possibility and desirability of extending State action depends on the growth among our people of two things: *administrative capacity*—the ability to direct and superintend the carrying out of large concerns; and the desire and will to *co-operate*—to join hands and work together for the common good. The abilities of a man like John D. Rockefeller directed not to the enrichment of his own great combination at the public expense by fair or unfair means, but to the good of all—this is one instance of the kind of thing we need. Another instance is that combinations of workmen and employers alike instead of working solely for the interests of their class should realize that their interests are only part of the wider interests of the public in general; in a word, that they should remember the common good.

There is a great deal of sheer *mental immaturity* in the world. By this I mean, a narrow outlook on life, an incapacity to understand the real needs of any but a few, or a class; and a sheer inability to think connectedly on any subject larger than the mere personal business or pleasure of the day. The simple truth is that our people are only just beginning to learn the capacity for the *collective action* which is needed not only for Socialism but for any genuine social reform. So far as that mental immaturity (of which I have spoken) prevails, so far any real collective action is carried on under the greatest difficulty and danger. For it is not the action of a mob, but that of an organised army, which deserves to be called "collective action;" which works according to the ideal of St. Paul, through "many members in one body."

If I were asked to suggest one way of beginning to break down the inert opposition of the mass of mental immaturity that prevails, it would be this. Leaving aside (for the time being) "Socialism" and all such catchwords, let us see whether it is possible to get into people's minds the idea that there is such a thing as *the common good*, something which is the good, not of any one class or party against the others, but the good of each and all; and that every real and lasting good is so because it works for the common good.



Serene, I fold my hands and wait,
Nor care for winds, nor tide, nor sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

John Burroughs.

SOME DIFFICULT SAYINGS OF JESUS.

II.

By Rev. H. J. Rossington, M.A., B.D.

"*Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.*"—St. Matthew vii. 6, *R.V.*

So long as we think of the general application of the above no difficulty need arise. Rather does it at once win a ready assent and approve itself as a maxim of great wisdom and force. Any gift must have a fit recipient or remain unappreciated or unused. If it be a thing of beauty, it can only make a rightful appeal to one possessed of the power to appreciate beauty; if its intrinsic value be of any other character, it will only give pleasure and satisfaction to a person or thing recognising the same standard of value. Thus to give holy things to the holy was to ensure the former due regard and right usage. To do the very reverse of this and to seek for no correspondence between the thing given and the character of the recipient, was to attain the height of foolishness in the matter of giving. Consequently in the time of Jesus that kind of foolishness had found expression in a proverb. "To cast pearls before swine" was the popular way of putting the truth forcibly. It was to throw away a good gift by failing to fit it to the nature of its recipient; it was to enrage rather than to propitiate the receiver of the mistaken and wasted gift. Swine recognise only one standard of value, viz.:—food value. All that comes to them is put to this practical test: Can it be eaten? Offer them pearls when they expected beans or acorns, they will merely trample them under their feet and then vent their devouring rage upon the one who has thus deceived them.

Jesus merely expresses the same truth in another way when he says: "Give not that which is holy to the dogs." In Eastern cities the dogs acted as scavengers. They received as their portion common and unclean things and devoured them with alacrity. That was their function, and anything flung to them was so treated, irrespective of its value or its fitness for higher purposes. Thus to give them pure and precious things was to see the same fate befall them as would with perfect fitness befall common refuse or garbage. Not only would that which is holy be cast away, it would be used for base and unworthy purposes.

But let us drop the figurative language and try to understand the special significance, if such there be, in the words. They occur in the Sermon on the Mount, are spoken by Jesus, presumably to his personal disciples, and refer to his Gospel. Concerning what is meant by "that which is holy" and "the pearls" there can, at least, be little doubt. It is in perfect accord with his teaching elsewhere if we regard them as references to the Gospel and its supreme value. But in commending it to the care of his disciples who are to make it known has he in mind certain classes of the community who are not fit to receive the sacred gift of the Gospel? If so, who are the people to whom Jesus refers figuratively as "dogs" and swine? It is easier to say whom Jesus did not and could not mean. It was not an unfitness to receive due to lack of knowledge. The later Gnostics did, indeed, think of two classes of hearers—those whom the possession of true knowledge made receptive of full Christian revelation and those whom ignorance debarred from complete illumination. From the Gnostic point of view it would indeed be "casting pearls before swine" to give complete Christian truth to those who had not knowledge. But such a distinction is utterly alien to the thought and practice of Jesus. Certain things had been revealed unto babes which were hidden from the wise and understanding (St. Matthew xi. 25)—which is the antithesis of the Gnostic point of view. Again, Jesus surely could not imply that there were men who by nature had a moral unfitness for his message. On the contrary, those who from the standpoint of strict Judaism were counted common or unclean were most earnest recipients of the Gospel. To entertain such a distinction for a moment would be to cast doubt upon its universal appeal—to have no per-

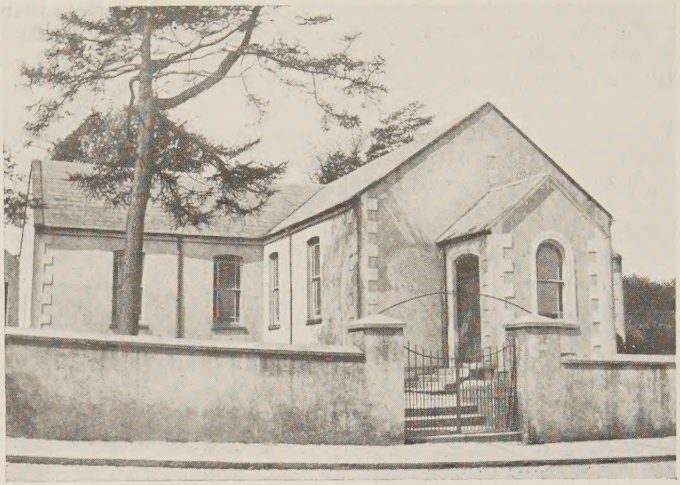
ception of the holy impulses quickened into life among the common people who heard Jesus gladly, no ear for the grateful cry won from many a sin-stained heart as the great teacher passed on his way proclaiming his gracious message. Not so did he regard any members of the community—no natural incapacity rendered men unfit to receive the Gospel.

There is a third possible kind of unfitness, suggested by an interesting episode in the actual proclamation of the Gospel (St. Matthew xv., 21-28). It concerns one of the few occasions on which Jesus went outside Galilee and Judæa to preach his Gospel. When in the parts about Tyre and Sidon, a Canaanitish woman entreats him to heal her daughter. In reply to her he says: "It is not meet to take the children's bread and *cast it to the dogs*.' A little before we have a saying which makes perfectly plain how we are to understand the figurative reply of Jesus. The latter had there expressly said: "I was not sent but unto the lost sheep of the house of Israel." That is to say, the figurative contrast between "the children" and "the dogs" answers to a contrast between Jews and non-Jews, the former being those to whom Jesus is sent, as he says, while the latter lie outside the scope of his divine commission. This touches a very great and much-discussed question amongst New Testament scholars, viz.: —"Had Jesus a clear conception of a universal proclamation of the Gospel, or did he think merely of his own country in his mandate to his disciples?" Into that question we cannot enter now, but must content ourselves with remarking that on the strength of the above replies of Jesus, some scholars contend that he had no thought of a wider sphere for the Gospel than the bounds of Judaism. But whatever view might be taken it is clear that Jesus never actually regards the non-Jews as unfit to receive the message. If he limits the range of his activities at all, he does so because he deems it expedient first to perform the duty that lies nearest to his hand, *i.e.*, it is expedient that he speak first to "the lost sheep of the house of Israel." This implies that the term "dogs" is used in no disparaging sense. They must merely await their opportunity. Jesus, so far from regarding the Canaanitish woman as inferior or unfit, gives her his hearty commendation and grants her request, chiefly because she claims that "even the dogs eat of the crumbs which fall from their masters' table," *i.e.*, that the non-Jews may participate in the blessings he brings to men.

Thus the unfitness which makes the gift of the Gospel worse than useless is not due to lack of knowledge or of proper natural capacity, still less of the right racial endowments. The unfitness arises from other causes—especially wilful antagonism of mind and heart. There are those who place themselves in opposition to the Gospel. To offer it to them is but to encounter ridicule, and to cause the precious gift to be wantonly misapplied or abused. The superior or cynical person will merely deem it foolishness and despise its loftiest claims. Hence the bearers and proclaimers of the Gospel must look elsewhere for receptive hearts and impressionable minds. Giving the holy thing to those who have seen even a faint vision of the beauty of holiness it will there find its rightful home and secure the conditions which will produce ever fuller and holier life.

N.B.—The writer will be glad if readers of the above and previous articles, will kindly acquaint him with any particular sayings of Jesus which cause them difficulty. It will be as well to confine their selection to the first three Gospels.

"The Christian Life:" *Special Illustrated Whitsuntide Number.*—The Editor of *The Christian Life* desires to call the particular attention of ministers, secretaries, and sunday school workers to the announcement of a Special Whitsuntide Number, which the publishers purpose to issue during the first week in June next. The number referred to will contain portraits of ministers and lay-workers, groups of colleges, schools and societies, pictures of churches and missions. There will be special articles by ministers and laymen. The number promises to be in every way very interesting, and we trust that all our readers will place their orders early.



BALLYCARRY MEETING-HOUSE.

BALLYCARRY.

By the Rev. Principal Gordon, M.A.

The "Ulster Calendar," in the *Northern Whig*, marks 13th February, 1763, as the date when Rev. John Bankhead, M.A., was called to Ballycarry; he was ordained there on the following 16th August. A brief notice of Bankhead is appended to the Calendar, but it is not stated that Ballycarry, "the oldest Presbyterian Congregation in Ireland," has long been a stronghold of Arian and Unitarian views of Christian doctrine, and has been connected with the Remonstrant Synod from its formation in 1830. Of its Meeting-house we here reproduce a picture. Bankhead an Edinburgh graduate (1760), was born in Co. Antrim in 1738, and died on 5th July, 1833, being then in the ninety-sixth year of his age, and the seventieth of his ministry. His immediate predecessor, James Cobham, had ministered at Ballycarry for 59 years, having succeeded Robert Cunningham, who ministered there for 51 years. Bankhead was a man of much ability, and is described in Rev. W. Heron's verses as "scattering bright wit, sound sense and Dublin snuff." He preached at the ordination of the famous Henry Cooke, D.D., in Donegore. Though not a teetotaller, he was a "moderate" in liquor as in Theology, limiting himself and his guests to "one glass of punch after dinner." This was known as "Bankhead's discipline." Of his twenty-two children (by two marriages) nineteen reached maturity, and several attained distinction. His eldest son, and namesake, was a leading physician in Belfast. Another son, Charles, was the physician in whose arms Lord Londonderry (better known as Lord Castlereagh) expired in 1822; he died in 1859, aged 91; his son and namesake was British envoy to Washington.

Bankhead had attained his 74th year, when, on 30th July, 1812, Rev. William Glendy was ordained as his assistant and successor. Glendy distinguished himself in many controversies, as a champion of liberal thought, powerful, eloquent and fearless. He is well described in the Minutes of the Remonstrant Synod as "a zealous and indefatigable advocate of our principles, a faithful and active minister of the Christian religion, and an honest and upright man." After a ministry of 41 years, he died on 24th July, 1853, at the age of 71, leaving no family.

On 29th September, 1852, Rev. Thos. Gorman was ordained as Glendy's "assistant and intended successor." This last he became, but not for long. He resigned on 18th July, 1854, and left

the Unitarian connection. In later life he became known as a writer of philosophical and theological works, based on the principles of Emmanuel Swedenborg.

Rev. Moore Getty was ordained as successor to Gorman on 27th December, 1854. His diligent ministry and his consistent life attached to him the respect and esteem of all. Notable was his earnest advocacy of the Temperance cause, with a thoroughness which left "Bankhead's Discipline" far behind. After completing a pastorate of 44 years, he resigned his charge on 1st February, 1898. On 19th December in the same year he passed away, at the age of 70, leaving a memory held in honour by his children and his friends.

Rev. William George Marsden, the present minister, was educated at the Unitarian Home Missionary College. He acted for a year (1896-7) as assistant to the late Rev. Robert Spears, at Highgate; and was ordained at Ballycarry on 2nd August, 1898.

THE DARBISHIRE WINDOW.

For the Children.

FREEDOM.

By Miss Clara M. Patterson.

How many of you, I wonder, have ever heard of Thomas Emlyn?

He was the first Unitarian Minister in Ireland, so we ought to know something about him. Emlyn was an Englishman, born in Stamford, in Lincolnshire, in the year 1663, and he first came to Ireland as Chaplain to the Countess of Donegal when a young man of only twenty-one, and lived for some years in Belfast.

Later on he was settled in Dublin, and it was there that in the year 1703, he was tried and found "Guilty of Blasphemy," for affirming the Unity of God, and sentenced *to pay a fine of a thousand pounds, to be imprisoned one year in the common gaol, and there to remain until the fine was paid, and to find security for good behaviour during life.* As Emlyn was a man of letters, the pillory was dispensed with, but he was insulted and mocked by the court, and with a placard on his breast stating his "crime," was led round the Four Courts. He was more than two years in gaol, as he was

unable to pay the heavy fine, and would have spent the rest of his days there but for the Duke of Ormond's aid, when the fine was reduced to £70 plus £20 demanded by the Archbishop of Dublin. Surely we ought to value our freedom as Unitarians now-a-days, obtained for us by such brave, true men, as Thomas Emlyn.

Let us now look for a moment at the above pictures, which we are able to show you through the kindness of Mr. Robert Darbishire, of Manchester. In the library of Manchester College, Oxford—one of the Colleges where our ministers are trained—there is a beautiful bow window, the "Darbishire Window," and it is there that you will find the above as two of the upper panels of the window. The picture on the left represents man weighted down to the earth with heavy chains, the chains representing the countless laws, ceremonies and creeds, which fetter man, he is a prisoner, not a free man, with the stern embodiment of the law standing over him, sword in hand.

How different is the other picture.

We see the same man but free, the confining chains of narrow creeds and laws are broken and done away with, and Christ is helping him to rise to his full stature—"The perfect man, the measure of the stature of the fulness of Christ." One other thing let us notice, the light of the Holy Spirit of God, represented by the dove, rests on the two heads—"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own."

Now it seems to me that these two pictures have a special lesson for us as members of the Non-Subscribing Churches, for they have broken the heavy and cramping chains of orthodox creeds, and are free to worship God in Spirit and in Truth.

Let us, then, "Stand fast in the liberty wherewith Christ has set us free, and be not entangled again in the yoke of bondage."—*Gal. v.* 1.

I smiled to think God's goodness flowed
Around our incompleteness;
Round our restlessness his rest.

Mrs. Browning.

REPORTS.

Ballee.—The proceeds of a variety entertainment on the 14th February, at Ballee, promoted by Rev. J. H. Bibby, were devoted to the funds of the county infirmary, an institution which, he well said in opening the proceedings, could not be too highly commended for its beneficent work in respect of a wide area in County Down. Happily for the cause to be served there was a large attendance. Local talent was exclusively relied upon, and in this district it is of superior quality. The arrangement of the programme was in the capable hands of the Misses Hughes, Carnacaw, and the Misses Crymble, Ballee. The merits of the several performers are so generally well-known that it is hardly necessary to rehearse them in detail. Mention must be made, however, of the services rendered by Miss Patterson, a Belfast lady, as pianist; Miss Martin, of Ardglass; a captivating vocalist; Mr. J. H. Neill, Raholp, a versatile comique; and Mr. J. Newman, of Downpatrick, who sang in capital style. The other performers were Miss Crymble, Mrs. Chambers, Miss C. Hughes, Mr. H. W. Kelly, Mr. E. Seed, Mr. T. G. Stewart, Mr. A. Millar, Miss Kittie M'Mechan, and Mr. W. Montgomery. The accompaniments during the evening were played by Mrs. Dunbar, Miss M. Kelly, Miss Patterson, and Miss Lilley. The performers were afterwards entertained at tea in the schoolroom, the tables being presided over by the Misses Hughes, the Misses Crymble, Mrs. Chambers, and Miss M. Kelly.

On the following Monday evening, a subscription dance, held in the schoolroom by the Ballee Quadrille Society in aid of the same object, was a decided success. Mr. H. L. Chambers, hon. sec., deserves thanks for carrying-out the various preliminary details. The proceeds of these entertainments amounted to £16 13s. 1d., and were forwarded to the treasurer of the Infirmary.

On Tuesday evening, 25th February, the congregation of the Ballee Non-Subscribing Presbyterian Church held its Annual Meeting in the schoolroom, under the presidency of Rev. J. H. Bibby. The several reports were sub-

mitted and approved, and committees and office-bearers appointed for the ensuing year, after which all present were entertained at tea.

On Wednesday evening, 18th March, the Rev. W. S. Smith, of Antrim, gave a delightfully interesting "talk" on "Coal, and the method of getting it." Notwithstanding that it was an extremely wet night, a fairly good audience gathered in the Ballee National School to hear Mr. Smith. The chair was occupied by Rev. J. H. Bibby.

Belfast: All Souls' Church.—At All Souls' Church, Belfast, at 8 o'clock, on Thursday evening, 19th March, the Rev. James Drummond, D.D., LL.D., D. Litt. Oxford, preached a sermon on 'The Principles of Religious Liberalism.' The lesson from the Old Testament was I. Kings, 13—the story of the prophet who disobeyed the mouth of the Lord in deference to the authority of the old prophet who lied. The preacher showed how the lesson contained in that story was an admonition to those who are tempted to yield to coercion by the upholders of an obsolete theology. Towards the conclusion, he said, that at the present day there is a good deal of indifference and a good deal of spurious freedom, but genuine liberalism is not the result of indifference but of honour paid to the human soul as a temple of the Holy Spirit. To coerce it is an act of sacrilege, which only a lying prophet would attempt. In the course of the sermon, Dr. Drummond said that true liberalism in religion is based upon the immediate communion of the soul with God, by which God is brought nearer to it than any priest can bring Him, so that it is in vain to seek with authority to repress it. Our liberalism in religion is that freedom with which Christ has made us free. St. Paul was the great advocate of liberalism in religion in his day. It was the liberty of the Spirit of Life in Christ Jesus that had made him free. So to-day the Spirit which makes us cry, "Abba, Father," makes a man no longer as a slave, but as a son of God. The Roman Catholic Church represents the principle of Conservatism, according to which there is a fixed system of dogmas once revealed. According to the principle of liberalism, doctrines are but the secondary expression of religion, which is something deeper, not to be framed in theological definitions. Religion is a vivifying force; theology is not infallible, it is the formulated statement of religious truth for the time being. A man given to God, and uttering what he has received in the inmost sanctuary, has a higher authority than that of the highest hierarchy with its dead theology.

Belfast: Stanhope St. Mission.—The Annual Meeting of subscribers and friends of this Mission was held in the Central Hall, Rosemary Street, Belfast, on Monday, March 9th, when there was a good attendance, notwithstanding weather of the severest description. The Rev. H. J. Rossington, M.A., B.D., who presided, moved the adoption of the Reports and Financial Statement, and spoke of the great regret with which he had heard of the impending retirement of the Rev. Eustace Thompson. He also welcomed to the meeting the Rev. H. D. Roberts, of Liverpool, who, on the previous Sunday, had spoken effectively on behalf of the Mission and its work. Mr. Roberts, in the course of an able and interesting address, emphasised the significance of the fact brought out in the Missionary's report, as to the amount of distress existing among the people through no fault of their own. Rev. S. H. Mellone moved a resolution expressing cordial recognition of the energy and conscientiousness with which the Rev. E. Thompson had devoted himself to the best interests of the Mission. The resolution was seconded by Mr. J. Steele, and carried by acclamation. On the motion of Mr. James Davidson, seconded by Rev. J. Worthington, the General Committee and Ladies' Committee were appointed for the ensuing year.

Crumlin.—A very successful Social Meeting in connection with our Church here, was held in the Masonic Hall on the evening of Thursday, 12th March. The ladies of the congregation were determined to make the occasion a notable one, and the result of their united efforts was good to see. Several homes must have been greatly disarranged to supply

the various articles of furniture which were brought down to make the Hall comfortable in appearance, and the equipment of the tea tables was supplied entirely by our ladies. A comment—made during the evening by a member of the audience—will serve to shew how thoroughly this equipment had been made up. A visitor, who claims to have some little knowledge of china, spoke of "the folly of bringing down, for such an occasion, cups that would make a collector envious." "Folly," forsooth! Let us rather rejoice in the evidence of good-will which prompted that loan, content to take the risk of possible loss, and to give the "very best" for such an occasion. It would be unfair to mention names, when one and all worked so well. Let it be sufficient to say that our Social Meeting was a most gratifying success, and that that success was entirely owing to the whole-hearted way in which the congregation worked together. An excellent tea was served at 7·30, and at 8-15 the audience was ready for the programme. This was mainly provided by friends from Belfast, under the direction of Mr. Ernest Worth, organist of All Souls' Church. The ladies and gentlemen who accompanied him, and gave to our audience a very deep pleasure by their excellent singing, were Mr. and Mrs. Will Rankin, Miss Wynne Johnstone, Messrs. Press and Leslie Rankin. To these good friends the Crumlin congregation once more send their hearty thanks. We are also indebted to Mr. Franklin Manderson (treasurer of the congregation), whose fine voice did full justice to "The Holy City," to Miss Logan, our organist, and last but not least, to Miss J. L. Weatherall (*ætat* five and a half years), who had emphatically stated, quite on her own account, that she was "goin' to 'cite." At the conclusion of the social meeting, a merry party gathered round the supper-table, and after the lively meal was finished, hearty votes of thanks to our Belfast friends were given, and responded to by Mr. Ernest Worth, and we all went home, thoroughly pleased with ourselves and with one another.

Larne.—On February 19th, a Children's Party, which had been postponed from the end of last year, in consequence of the lamented death of the late Mr. Kelleher, was given to the young people attending the Larne Sunday School. After praise and prayer at 7-15 p.m., Miss Beth M'Ninch presiding at the piano, tea was served to the children by their teachers and friends, after which special book prizes were distributed by the minister to such of the pupils as had not been absent on more than four Sundays during the year 1907. It was announced that one pupil, Miss Lilla Nelson, had attended every Sunday on which the School was open during the year. Until 10 o'clock, the spacious schoolroom, brilliantly lighted up and tastefully decorated, was the scene of much happiness and innocent gaiety, as the young folk romped about and participated in a variety of games, after which, cake and fruit having been dispensed, an exceedingly happy "at home" was brought, though not without some reluctance, to a close. More than 80 children were present, and the party altogether numbered fully 100. The teachers, Miss Nelson, Trafalgar, the Misses Gledhill, Miss M'Ninch, Miss M'Kee, with Messrs. Wright, Stewart and Norman Canning, were assisted by Mrs. Tate, Miss Moore, Miss Rocke, Miss Maggie Beggs, Mr. Joseph Nelson, Trafalgar, Mr. Josias Boyd, Kilwaughter, and Mr. Willie Bell, Larne.

Larne and Kilwaughter.—On Friday evening, 13th March, the annual business meeting and social re-union of this congregation was held in the schoolroom in the church grounds, and was attended by a large and representative assembly of members. Tea, provided by the committee, was dispensed from 7 till 8 o'clock by Miss Moore, Miss M'Ninch, Miss N. Bailie, Miss Magill, Miss May M'Ninch and Miss Anna Crawford, assisted by Messrs. Frank Wright, Joe Nelson, Arthur Gault and Ivan Magill. The chair was taken by the pastor loci (Rev. James Kennedy), who called upon the secretary, Mr. Samuel Magill, who submitted the committee's annual report, and the report of the Music Committee. Mr. Frank Wright read the report on Sunday School work, etc., and it is gratifying to be able to say that each report showed a substantial balance on the right

side. Mr. J. M'Ninch, Larne, mentioned that the session had nominated two additional members, Messrs. Joseph Rocke and William Pinkerton, to the eldership, and moved that their nomination be ratified, and at the same time moved the appointment of the committee for the ensuing year, with Mr. Samuel Magill as secretary, and Mr. James Morrow, J.P., and Mr. D. A. Nelson, as joint treasurers. The business part of the meeting having been finished, a very enjoyable programme, consisting of part songs by the choir, Mr. Holmes presiding at the piano; humorous quartettes by Messrs. Wright, Stewart, Jim, and Norman Canning; songs, "Come Back to Erin," and "Last Night," by Mrs. M'Keown; violin solo, by Mr. James Streight; and readings, by Mr. S. Magill, was submitted to an appreciative and much gratified audience, after which a very happy and successful meeting was appropriately closed with praise and the benediction.

Newry.—A very pleasant Sunday School soiree was held in the schoolroom of the First Presbyterian Church on Tuesday evening, Feb. 18th. The room was beautifully decorated with evergreen and colored mottoes, and looked very bright and cheerful. In spite of a cold and stormy day, there was a good attendance, though many of the children had to come long distances, in some cases, five or six miles along country lanes. In addition to the children of the Newry Sunday School, and many of their parents, there were also present friends from Warrenpoint, by the kind invitation of the Newry committee. The chair was taken at 5-30, by Rev. W. E. Mellone, of Warrenpoint, who gave a hearty welcome to all present, and spoke of the bright happy looks of the children as evidence of the pleasure they expected. After singing a hymn, tea was served, and the tea makers were kept busy for a considerable time, while the constant succession of fresh plates of cake showed how much the excellent fare provided was appreciated by all. The different tables were presided over by Miss Mitchell, Miss S. Warnock, Miss M. Warnock, Miss Scott, Miss M'Combe, Miss Thompson, while Mrs. Cooper and Miss Mellone, from Warrenpoint, also assisted. After tea, the list of prize winners was read by Mr. C. Warnock, superintendent of the Sunday School. The prizes were presented by two members of the congregation who do not wish their names to be mentioned, and were distributed by the chairman. First prizes were taken by Maggie and Eliza Mitchell, Annie Crozier, Chareen Pinkerton, Maggie Lockhart, Jennie and Isaac Mitchell, Samuel Thompson, James and Willie Little. James Lockart, Joseph Mitchell, and Albert Little; second prizes by Ellen, James, and David Thompson, Martha and Joseph Little, Dorothy and Desmond Pinkerton; third prizes by Annie Little, Susan, Robert and Willie Mc Alpine, Janet, Isabel and Cyril Crothers. Two of the prizes for attendance were won by children who had attended every Sunday during the school year, and in other cases only two Sundays had been missed. It was touching to see among the prize winners three of the orphan children of the late Rev. S. C. Pinkerton, formerly minister of this church. When the prizes had been distributed, the Rev. W. E. Mellone gave a short address, in which he spoke of the sacred and precious memories associated with the church and school, especially the memory of those who had worked for both during their lifetime, and were now no longer there. He urged the children to keep true to their school, and when they grew up, to become members and steady attenders of the church. A vote of thanks to the chairman was moved by Mr. Warnock, seconded by Mr. Thompson, and suitably acknowledged by Mr. Mellone.

The musical programme was contributed to by Miss Megaw, Miss Maggie Kerr, Miss M'Combe, Miss Thompson, and the children. Games were kept up till 9 o'clock.

Death.

LUSK.—On February 13th, at his residence, Killyglen, Robert Lusk. Interred in the family burying-ground, Cairncastle, Feb. 15.

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